

Evanston, Illinois

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



After Chappel

KING JOHN GRANTS MAGNA CHARTA

"IS GOOD SINGING ON SUNDAY A CRIME?" Page 102

TWENTY CENTS A COPY

WASHINGTON, D. C.

Religious Liberty Association

DECLARATION OF PRINCIPLES

1. We believe in God, in the Bible as the word of God, and in the separation of church and state as taught by Jesus Christ.
2. We believe that the ten commandments are the law of God, and that they comprehend man's whole duty to God and man.
3. We believe that the religion of Jesus Christ is founded in the law of love of God, and needs no human power to support or enforce it. Love cannot be forced.
4. We believe in civil government as divinely ordained to protect men in the enjoyment of their natural rights and to rule in civil things, and that in this realm it is entitled to the respectful obedience of all.
5. We believe it is the right, and should be the privilege, of every individual to worship or not to worship, according to the dictates of his own conscience, provided that in the exercise of this right he respects the equal rights of others.
6. We believe that all religious legislation tends to unite church and state, is subversive of human rights, persecuting in character, and opposed to the best interests of both church and state.
7. We believe, therefore, that it is not within the province of civil government to legislate on religious questions.
8. We believe it to be our duty to use every lawful and honorable means to prevent religious legislation, and oppose all movements tending to unite church and state, that all may enjoy the inestimable blessings of civil and religious liberty.
9. We believe in the inalienable and constitutional right of free speech, free press, peaceable assembly, and petition.
10. We also believe in temperance, and regard the liquor traffic as a curse to society.

For further information regarding the principles of this association, address the Religious Liberty Association, Takoma Park, Washington, D. C. (secretary, C. S. Longacre), or any of the affiliated organizations given below:

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LIBERTY

"Proclaim liberty throughout all the land unto all the inhabitants thereof." Leviticus 25:10.

Published quarterly by the
REVIEW AND HERALD PUBLISHING ASSN., TAKOMA PARK, WASHINGTON, D. C.

VOL. XVIII

FOURTH QUARTER, 1923

NO. 4

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CONTENTS

"SIGNING" THE GREAT CHARTER	Cover Design
WARREN G. HARDING AND CALVIN COOLIDGE	Frontispiece
THE LATE PRESIDENT HARDING	99
IS GOOD SINGING ON SUNDAY A CRIME?	102
HOPE THAT FREEDOM, AND NOT INTOLERANCE, WILL PREVAIL IN OREGON	104
MUSSOLINI DESTROYS LIBERTY OF THE PRESS	107
"REFORMER" ROBBING PETER TO PAY PAUL	108
SHALL PRISONERS HAVE RELIGION FORCED ON THEM?	109
"TAKING THE SUN OUT OF SUNDAY"	110
INJUSTICE OF LIBERAL SUNDAY LAWS	111
THE STATE INCAPABLE OF RIGHTLY INTERPRETING THE WILL OF GOD	112
CHOICE THE BASIC PRINCIPLE OF TRUE CHRISTIANITY	114
IS THE UNITED STATES A CHRISTIAN NATION?	116
SHALL DARWINISM BE TAUGHT IN OUR PUBLIC SCHOOLS?	117
"THE CONSTITUTION AND SUNDAY LAWS"	121
GOD NEEDS NO AVENGER IN MAN	122
SINCERITY NOT PROOF AGAINST BIGOTRY AND INTOLERANCE	122
GOVERNMENT BY CONSENT OF THE GOVERNED IS DENIED BY NATIONAL REFORM	123
A JUST LAW NEEDS NO EXEMPTIONS	125
A NEWSPAPER REBUKES THE PREACHERS	125
MINISTER DISAPPROVES OF LORD'S DAY ALLIANCE BLUE LAW PLAN	126
SPARKS FROM OTHER ANVILS	126
NEWS AND COMMENT	127

Entered as second-class matter May 1, 1906, at the Post Office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized on June 22, 1918.

SUBSCRIPTION RATES.—One year, 35 cents; three years (or 3 subscriptions, 1 year), \$1.00; five or more copies, mailed by publishers to five addresses or to one address, postpaid, each, 9 cents. No subscription for less than one year received. Remit by Post Office Money Order (payable at Washington, D. C., post office), Express Order, or Draft on New York. Cash should be sent in Registered Letter. When a change of address is desired, both old and new addresses must be given. No extra charge to foreign countries.



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Warren C. Harding, Late President of the United States



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Calvin Coolidge, President of the United States

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The Late President Harding

THE death of President Harding was not only a national, but an international calamity. The cause of human freedom and of essential justice for all men has lost a most able champion.

We admired and loved our late President as a man, for his affable personality, his winsome ways, his large-heartedness, his clear vision, his good judgment, his sense of justice, his unfaltering loyalty to the Constitutional guaranties of civil and religious freedom, and his untiring advocacy of the fundamental principles and ideals of true Americanism as conceived by the founding fathers of the American Republic.

President Harding was never delinquent when duty called him to defend the rights of the people in the light of the Constitution. His personality and prudence were a great stabilizing influence in these troublous times. America

A Champion of Civil and Religious Freedom

By
C. S. Longacre

Warren G. Harding 1865—1923

"Thou sleepest now beyond thy
Nation's call.
Or else thy Nation's voice would
bid thee rise;
Thou sleepest now the sleep that
lasts for aye,
And when a man so sleeps, 'tis said
he dies.
"Yet ev'ry tongue doth speak thy
name, and eyes
With tears are dim, and bowed is
ev'ry head;
So if 'tis death to live in ev'ry heart,
Then truly thou who sleepest now
art dead."

and the welfare of the American people held first place in his big heart. Human hate, prejudice, selfish ambition, greed, religious intolerance, and oppression were abhorrent in his sight. His voice was always raised in protest against these unsavory traits and human tendencies, but in defense of liberty, truth, justice, and the inherent rights of all men. He loved peace, and worked for the peace of all mankind, and for a better understanding among the nations.

"Let understanding rule," said President Harding, "and good will be regnant everywhere. All of

us demand liberty and justice. There cannot be one without the other, and they must be held the unquestioned possession of all peoples. Inherent rights are of God, and the tragedies of the world originate in their attempted denial. The world today is infringing their enjoyment by arming to defend or deny, when

simple sanity calls for their recognition through common understanding."

The government document which lies before me, from which I have taken these words of our late President, makes the following comment:

"Not since the Prince of Peace spoke His Sermon on the Mount; not since the great emancipator spoke his 'malice toward none, with charity for all' speech at Gettysburg, was such a great sermon uttered by human lips."

There can be no doubt that President Harding died a martyr to his country in his endeavor to bring about a better "common understanding," so that all human beings, in every nation and clime, might enjoy peace, prosperity, happiness, liberty, and essential justice as the "inherent rights of God."

At the unveiling of a statue of Alexander Hamilton, whom President Harding greatly admired, he said: "We have our factions challenging both civil and religious liberty; and without them both made everlastingly secure, there can be no real human liberty."

President Harding stood for the equal rights of all men, without special privileges to any particular group. No one could doubt his fearlessness and the sincerity of his convictions when he gave utterance to the following American sentiments of fair play:

"A free American has the right to labor without any other's leave. It would be no less an abridgment to deny men the right to bargain collectively. Government cannot tolerate any class or group domination through force. It will be a sorry day when any group domination is reflected in our laws. Government and the laws which government is charged with

enforcing, must be for all the people, ever aiming at the common good. . . . Liberty is gone in America when any man is denied by anybody the right to work and live by that work, it does not matter who denies."

When President Harding turned up the first shovelful of earth for the erection of a memorial in Washington, in honor of Roger Williams, as the American apostle of religious liberty, the President said:

"We cannot erect too many memorials to religious liberty, nor can we have too much religious life in America."

President Harding was an ardent advocate of religion by the force of example and persuasion, but he was ever unalterably opposed to the propagation of religion or religious obligations by the force of civil law. His record in the United States Senate shows that he opposed the passage, on several occasions, of a compulsory Sunday observance bill for the District of Columbia, when the bill was called up for passage on the Senate calendar. He believed that

such legislation was an abridgment of religious liberty, and contrary to the spirit and letter of the First Amendment to the Federal Constitution.

The writer has two personal letters in his possession from President Harding, in which he pledges his loyalty to the fundamental principles of civil and religious liberty as conceived by the founding fathers, and emphatically declares that he could never forsake these great American and Christian ideals, "because," said he, "they are eternal."

In his speech at Colorado Springs, on his last trip west, our late President said:



Leet Bros.

Statue of Alexander Hamilton, First Secretary of the U. S. Treasury, Washington, D. C.

"If we are going to make of this America of ours all that the fathers sought, if we are going to make it true to the institutions for which they builded, we must continue to maintain religious liberty quite as well as civil and human liberty. The United States never can afford to deny religious freedom in this Republic of ours."

We wish that all Christian statesmen understood the proper relationship of church and state as clearly as did President Harding, that Christianity and its obligations and institutions are to be promulgated by the power of love, and not by the force of civil law. He did not believe that the duties which the citizen owes exclusively to God should be enforced by the authority of the civil magistrate. He believed in standing in defense of the Constitutional guaranties of human rights, and that the inalienable rights of the individual were paramount to every other claim.

In the very opening remarks of his inaugural address, President Harding said:

"Standing in this presence, mindful of the solemnity of this occasion, feeling the emotions which no one may know until he senses the great weight of responsibility for himself, I must utter my belief in the divine inspiration of the founding fathers.

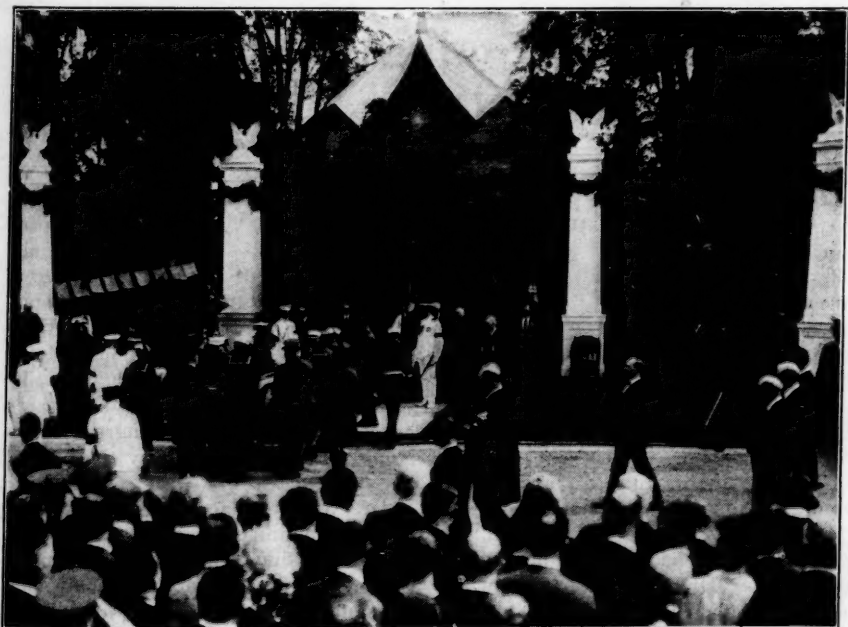
"Surely there must have been God's intent in the making of this New World Republic. Ours is an organic law which had but one ambiguity, and we saw that effaced in a baptism of sacrifice and blood, with union maintained, the nation supreme, and its concord inspiring.

"We have seen the world rivet its hopeful gaze on the great truths on which the founders wrought. We have seen civil, human, and religious liberty verified and glorified.

"In the beginning the Old World scoffed at our experiment; today our foundations of political and social belief stand unshaken, a precious inheritance to ourselves, an inspiring example of freedom and civilization to all mankind. Let us express renewed and strengthened devotion, in grateful reverence for the immortal beginning, and utter our confidence in the supreme fulfillment."

President Harding was an American of the finest type this country has yet

(Continued on page 120)



Wide World Photo

The Entombment of the Late President, Warren G. Harding, at Marion, Ohio

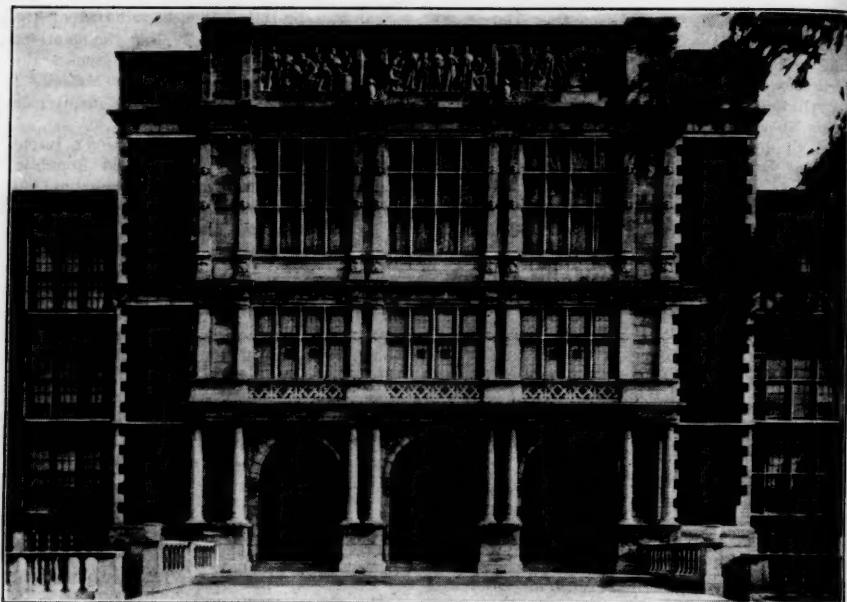


Photo by Start

Front Entrance to Central High School, Washington, D. C.

Is Good Singing on Sunday a Crime?

ACCORDING to the Washington *Post* of July 23, and other Washington newspapers, the Rev. Dr. Isaac Ward, the widely known Presbyterian evangelist, and present pastor of the Fourth Presbyterian Church of Washington, D. C., in a sermon preached on Sunday night, July 22, made sensational charges and threats against the "community sings" conducted in the Central High School auditorium on Sunday nights. Dr. Ward asserted that the ministers of Washington had pleaded with the "Community Musical Association" to change the time of its Sunday concerts, but that the musical committee

Can the Christian Church Survive Opposition?

By
One of Our Staff

had stubbornly refused to do so, and that a group of Washington ministers and lawyers were now organizing to force the Musical Community Association to stop their Sunday night sings, by pushing a Sunday-observance law through Congress, which would put these community sings under the ban.

Dr. Ward declared that the Sunday night community concert was one of the forces working against the proper observance of the Christian Sabbath, and he stated with emphasis that he is "in the ring" for a fight to the finish to stop the Sunday night sings.

"Some one has asked me," said Dr.

Ward, "if I would legislate regarding Sunday. I would answer that whatever vitally concerns the welfare of the nation is a legitimate subject for national legislation. The Sabbath is vital to the Christian religion, and the Christian religion is vital to the Christian government. If the Christian religion vitally concerns the welfare of the nation, then when it fails to provide legislation concerning it, it is negligent of its national welfare."

When a Presbyterian minister of Dr. Ward's standing and influence sets forth such clear-cut propositions as these in favor of religious legislation by our Federal Congress, and recommends a departure from the well-known American principle of the total separation of church and state, we do well to consider the logical outcome of such a proposition.

The argument advanced by Dr. Ward, that our Government should legislate concerning the welfare of the Christian religion because the welfare of the Christian religion might affect the welfare of the nation, is the old-time argument that was advanced by the Christian Fathers of the fourth century of the Christian era. This argument was then accepted at its full face value by the popular leaders of the churches of the fourth century, and also by the emperor of Rome and his state officials, and these men acted upon it. The logical

result was a complete union of church and state, and the setting up of a religio-political tribunal which finally resolved itself into the Inquisition.

In history those times are known as the Dark Ages, because nearly every page of history is stained with the blood of the martyrs of truth. The rivers of Europe flowed crimson with the blood of the saints of God, because their consciences would not allow them to depart from the truth, even when they stood face to face with the edict of tyrannies. It seems strange that a Protestant minister of these modern times should advance arguments in favor of religious legislation by the civil

government when the experiment was tried out before, resulting in the greatest civil and religious persecution and wreckage of the church and nation in the past, which the world has ever witnessed. If the experiment should be tried over again, it would lead to even a greater catastrophe today than it did in the Roman Empire, because we are wiser in our inventions of cruel instruments of torture and destruction than were even the inquisitors of those barbarous days of religious hatred and intolerance. Religious

legislation knows no bounds and no mercy. It leads not to piety, but to the corruption of the church; it engenders hypocrisy instead of sincerity

(Continued on page 118)



Photo by Beals

Robert Lawrence, Popular Director of the Community Music Association of Washington, D. C.

Hope That Freedom, and Not Intolerance, Will Prevail in Oregon

THE legal authorities and lovers of liberty in Oregon who are directing the fight against the compulsory school law of that State, are very hopeful of the ultimate outcome since the recent decision of the United States Supreme Court in the Nebraska "one language" case. That decision nullified the statutes passed by twenty-one State legislatures relative to the "one language" scheme, that the English language only shall be employed in all public and private schools as the sole medium of instruction in the first eight grades.

That decision of the Supreme Court of the United States places the rights of the parent over his children as paramount to the rights of the State, and it upholds the Constitutional guaranties of inalienable rights that the "individual has certain fundamental rights that must be respected" by the law-making bodies. Justice McReynolds, in delivering the majority opinion, said:

"The problem for our determination is whether the statute as construed and applied unreasonably infringes the liberty guaranteed

An Opinion by Justice

McReynolds

any person of life, liberty, or property without due process of law.

"Without doubt, it denotes not merely freedom from bodily restraint, but also the right of the individual to contract, to engage in any of the common occupations of life, to acquire useful knowledge, to marry, establish a home, and bring up children, to worship God according to the dictates of his own conscience, and generally to enjoy those privileges long recognized at

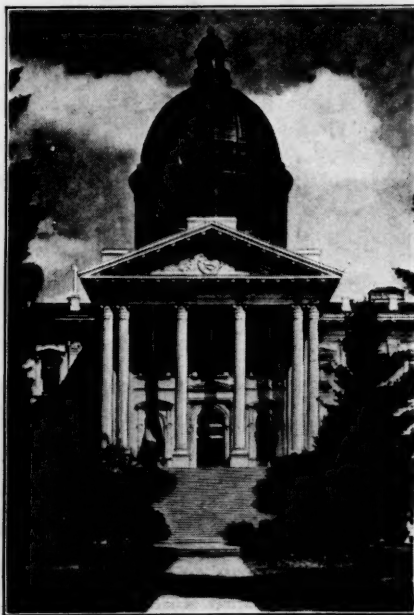
to the plaintiff in error by the Fourteenth Amendment. 'No State . . . shall deprive

common law as essential to the orderly pursuit of happiness by free men.

"The established doctrine is that this liberty may not be interfered with, under the guise of protecting the public interest, by legislative action which is arbitrary or without reasonable relation to some purpose within the competency of the State to effect. Determination by the legislature of what constitutes proper exercise of police power is not final or conclusive, but is subject to supervision by the courts.

"The American people have always regarded education and acquisition of knowledge as matters of supreme importance which should be diligently promoted. The Ordinance of 1787

declares, 'Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged.' Corresponding to the right of control, it is the natural duty of the parent to give his children



State Capitol, Salem, Oreg.

education suitable to their station in life; and nearly all the States, including Nebraska, enforce this obligation by compulsory laws. . . .

"Mere knowledge of the German language cannot reasonably be regarded as harmful. Heretofore it has been commonly looked upon as helpful and desirable. Plaintiff in error taught this language in school as part of his occupation. His right thus to teach and the right of parents to engage him so to instruct their children, we think, are within the liberty of the amendment.

"The challenged statute forbids the teaching in school of any subject except in English; also the teaching of any other language until the pupil has attained and successfully passed the eighth grade, which is not usually accomplished before the age of twelve. The supreme court of the State has held that 'the so-called ancient or dead languages' are not 'within the spirit or the purpose of the act.'—*Nebraska District of Evangelical Lutheran Synod, etc., v. McKelvie, et al., Neb. (April 19, 1922)*. Latin, Greek, and Hebrew are not proscribed; but German, French, Spanish, Italian, and every other alien speech are within the ban. Evidently the legislature has attempted materially to interfere with the calling of modern language teachers, with the opportunities of pupils to acquire knowledge, and with the power of parents to control the education of their own.

"It is said the purpose of the legislation was to promote civic development by inhibiting training and education of the immature in foreign tongues and ideals before they could learn English and acquire American ideals; and 'that the English language should be and become the mother tongue of all children reared in this State.' It is also affirmed that the foreign-born population is very large, that certain communities commonly use foreign words, follow foreign leaders, move in a foreign atmosphere, and that the children are thereby hindered from becoming citizens of the most useful type, and the public safety is imperiled.

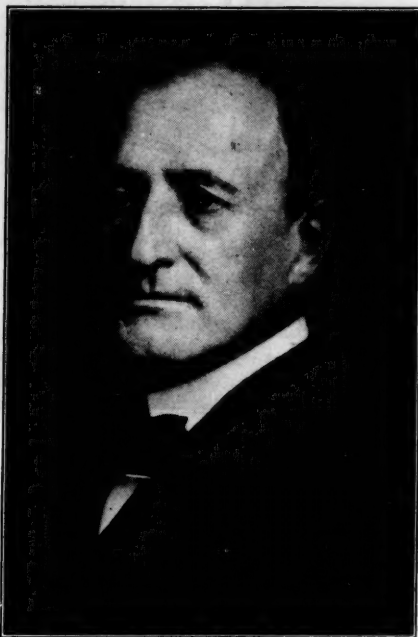
"That the State may do much, go very far, indeed, in order to improve the quality of its citizens, physically, mentally, and morally, is clear; but the individual has certain fundamental rights which must be respected. The protection of the Constitution extends to all,

to those who speak other languages as well as to those born with English on the tongue. Perhaps it would be highly advantageous if all had ready understanding of our ordinary speech, but this cannot be coerced by methods which conflict with the Constitution—a desirable end cannot be promoted by prohibited means.

"For the welfare of his ideal commonwealth, Plato suggested a law which should provide: 'That the wives of our guardians are to be common, and their children are to be common, and no parent is to know his own child, nor any child his parent. . . . The proper officers will take the offspring of the good parents to the pen or fold, and there they will deposit them with

certain nurses who dwell in a separate quarter; but the offspring of the inferior, or of the better when they chance to be deformed, will be put away in some mysterious, unknown place, as they should be.' In order to submerge the individual and develop ideal citizens, Sparta assembled the males at seven into barracks and intrusted their subsequent education and training to official guardians. Although such measures have been deliberately approved by men of great genius, their ideas touching the relation between individual and state were wholly different from those upon which our institutions rest; and it hardly will be affirmed that any legislature could impose such restrictions upon the people of a State without doing violence to both letter and spirit of the Constitution.

"The desire of the legislature to foster a homogeneous people with American ideals prepared readily to understand current discussions of civic matters, is easy to appreciate. Unfortunate experiences during the late war and aversion toward every characteristic of trueulent adversaries were certainly enough to



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Associate Justice J. C. McReynolds

“Reformer” Robbing Peter to Pay Paul

ACCORDING to the New York *American*, Dr. Harry L. Bowlby, the general secretary of the Lord's Day Alliance, claims in a report he rendered that he succeeded in saving the Sunday-observing Christian business men of New York two million dollars, when through his efforts he defeated the Mendelbrum bill, which would have permitted the orthodox Jews, who observe Saturday as the Sabbath, to keep their shops open on Sunday.

Dr. Bowlby claims that he is opposing the commercialization of Sunday, but it appears now that since he saved two million dollars for his Sunday-observing business men by robbing the orthodox Jewish merchants of one sixth of their legitimate time, he is the champion commercializer of Sunday. Two million dollars saved on Sunday is two million dollars earned, and that is commercializing Sunday with a vengeance.

Moreover, the injustice of closing up the store of the orthodox Jewish merchant on Sunday, after he has faithfully observed Saturday as the Sabbath, must be apparent to every fair-minded American citizen. What right has the Sunday observer to close up

*By
The Editor*

on Sunday the store of the merchant who observes Saturday as the Sabbath? If he has any such right in justice, then the merchant who observes the seventh day as the Sabbath has an equal right in justice to demand that the state pass a law to compel the Sunday observer to close his store on Saturday because of unfair competition.

Recently the Jews of Jerusalem, who are greatly in the majority, petitioned the British governor of Palestine to forbid the opening of all stores, both of

Jews and Christians, on Saturday in Jerusalem, but the governor refused the request on the basis that such a law would be in violation of religious liberty and the free exercise of the conscience in religious concerns. The British governor was right. The majority of the Jews in Jerusalem have no more right to compel the Sunday observer to close his store on Saturday after he has observed Sunday, than the majority of Sunday observers have a

right in America to close the stores of the Jews on Sunday after they have observed Saturday. The principle is the same everywhere.



The Puritan Method Up to Date

As a matter of fact, no citizen has a right to deny another citizen any privileges which he enjoys and demands as his own by right. All citizens stand on an equality before the law, with special privileges granted to none. This is one of the first rights to which every American citizen is entitled under our Constitutional guaranties of civil and religious freedom.

Christ taught us to look upon every man as our brother and our neighbor, and to make no distinction between men as such; but Dr. Bowlby seems to rejoice over the fact that he succeeded in compelling the Jews to rest two days each week, thus robbing them of two million dollars within a few months. This he counts as that much gain for the Christian business men who observed Sunday. This is robbing Peter to pay Paul, by allowing Peter to do business five days and Paul six days each week. This is a brand of Christianity which drives the orthodox Jew farther and farther from the portals of the Christian fold, and it is just the kind of Christianity which makes for dissension instead of church unity.

Bigotry, intolerance, and selfishness among Christians have done more to keep the churches apart and to empty the church pews than any other hindering cause. Christian charity is greater than church ritualism and dogma, and will do more to unify the churches and to restore peace and good will among men than all the legalism the church and the state can invent to force men to submission. Liberty, justice, fraternity.

and equality are four American brothers who are still perfect strangers to some of our modern professional reformers who are wistfully sighing for the return of "the good (?) old Puritan days."



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A Business Street in Jerusalem

Shall Prisoners Have Religion Forced on Them?

THE Sacramento Bee gives the following interesting news item, with comment, as follows:

"One Sunday recently the prisoners in the city jail at Los Angeles broke up a meeting of intruding evangelists who interfered with their quiet Sunday, their card games, and the visit of relatives.

"The revivalists protested to the chief

jailer, proclaiming the right to such invasion, and demanding that guards be put on to insure quiet while they were speaking.

"The jailer took a vote of the inmates. It was overwhelmingly against allowing the revivalists to intrude.

"So these Bible exhorters have been barred.

"The jailer was sensible.

"The man in prison has as much right to freedom from forced proselyting as has the man at liberty.

"The religion that has to be pumped into one while he is fettered and helpless, generally results in far more harm than good."

No good is ever accomplished in the application of force in religious obligations. A father greatly lamented the fact that none of his six boys took to religion. "I did my best," said he "to train them in the way they should go. When they refused to come to family worship, I compelled them to come. When they refused to get down on their knees when I prayed, I would knock them down. I can't understand why they have not taken to my religion."

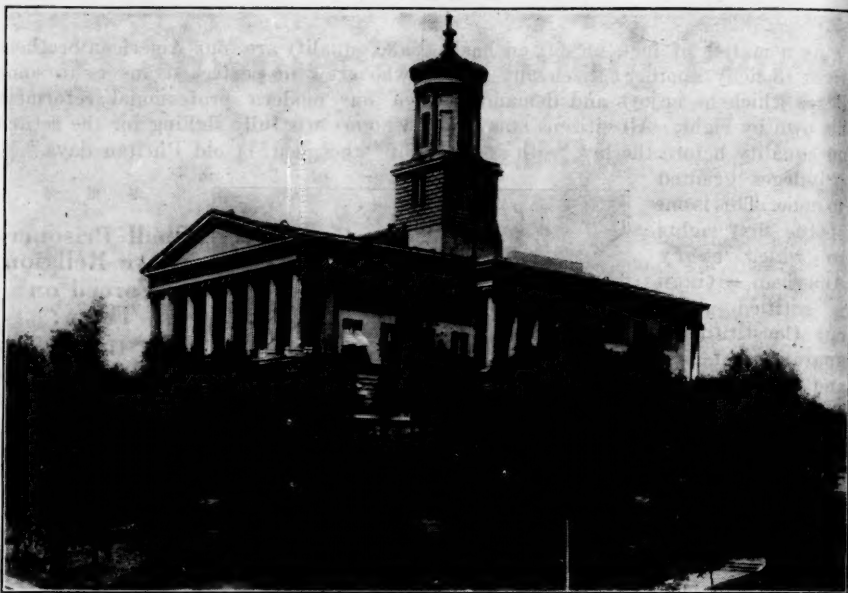


Photo by Wiles

State Capitol Building, Nashville, Tenn.

“Taking the Sun Out of Sunday”

UNDER the above caption the editor of the Hamilton County *Herald*, of Chattanooga, Tenn., wrote the following interesting and instructive article, showing up the inconsistency of Sunday law advocates:

“After the legislature has passed the bill prohibiting Sunday ‘movies,’ it seems useless to argue the matter further, but there are thoughts in the minds of the people relative to the action of our lawmakers which ought to be expressed by somebody.

“A couple of weeks ago a bill was presented to the legislature, seeking to prohibit Sunday baseball. Baseball is a game played in Nashville, Memphis, and Chattanooga by Southern League teams, to which admission is charged. The argument was made when the bill came up for consideration in the State senate, that playing baseball on Sunday was a desecration of the Christian Sabbath, and out of harmony with the teaching of the Bible. Opposing this view, a majority of the senators contended that religion and morals were matters about which lawmakers could not legislate, and that

to pass such a bill as that proposed, would be an invasion of the rights and liberties of the people. The bill was defeated.

“A little later, another bill came before the legislature, passed the house, and reached the senate. This bill was exactly like the other bill in principle. The only difference was that this one sought to prohibit Sunday ‘movies’ instead of baseball. The argument was made, in favor of the bill, that running motion pictures on Sunday was a desecration of the Christian Sabbath, and out of harmony with the teaching of the Bible. Opposing this measure, one or two senators raised the point that religion and morals were matters about which lawmakers could not legislate, and that to pass such a bill would be an invasion of the rights and liberties of the people. The bill was passed.

“In the minds of the thinking people of the State, the senate has stultified itself completely, and the confidence of its constituents is gone. A lawmaking body which has no more conscience or stability than that, cannot continue to command the respect of a liberty-loving people.

"The next thought is: Where is this reform business going to end? Are the so-called 'blue law' advocates going to keep on till they have taken all the joy out of life? Do they hope to make people better by legislating morals down their throats, like giving a child castor oil? If so, there is every reason to believe that the reaction against this sort of thing is going to be quite different from what the reformers anticipate.

"The fact that the church is not able to combat the Sunday amusements is not the fault of the Sunday amusements. It is the fault of those who are running the churches. The reason people go to baseball and 'movies' on Sunday is because they enjoy those things; and the reason they do not go to church is because they don't feel the same urge. When the ministers and others who conduct the churches make the church as attractive to people as it should be, laws designed to make men and women and children go to church will not be necessary. Let the ministers and others who are now wasting their time on blue laws, work from within the hearts of their people, and quit working from the outside through the skin."

Injustice of Liberal Sunday Laws

A CASE that occurred early this year in New England serves to show the injustice of even one of the most liberal Sunday laws. There is a clause in the Massachusetts Sunday law reading as follows:

"SECTION 4. Whoever conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and actually refrains from secular business and labor on that day, shall not be liable to the penalties of Section 2 for performing secular business and labor on the Lord's day if he disturbs no other person."

Three Seventh-day Adventists of South Lancaster, Mass., who were quietly painting the interior of a store-room in Clinton on Sunday, were arrested and fined. Each of the three took an appeal to the superior court, which dismissed the cases on motion of the district attorney.

But it should not be forgotten that these three men, who had not only a moral right to work on Sunday, but had also a legal right to do what they were doing, were interrupted in their work by an arrest, and were compelled not only to defend their rights before the police

court, but were unjustly fined, and so had to appeal to another court and to appear there to further defend their rights under the statute. What would Sunday keepers say to a law that would subject them to such treatment?

Is not such a law manifestly unjust? and does not even such an exemption clause show the law to be religious in that to be entitled to the exemption one must not only "conscientiously" believe that the seventh day of the week ought to be observed as the Sabbath, but he must be one who "actually refrains from secular business and labor on that day"? And further, he must be one who by his Sunday work "disturbs no other person;" and after all this, he must bear the expense and humiliation of a trial to defend his rights under the law.

Now disturbance may be either physical or mental. There was a time many years ago in Virginia, when Episcopacy was the legally established religion, that many persons were very much disturbed in their minds when the Baptists held baptismal services. Rude fellows of the baser sort would on such occasions indulge in unseemly conduct; but instead of the real culprits' being arrested and fined for disturbing a peaceable assembly, the devout Baptists were accused of disturbing the peace, and were fined or imprisoned at the option of the court.

That disgraceful thing was wiped out in Virginia nearly a century and a half ago, so far as baptism was concerned, but a similar legal iniquity still survives in our Sunday laws; and the shame of it is that today some whose spiritual forefathers suffered under the church and state statutes of former days are found demanding and attempting to justify laws of a similar character. When, oh, when, will all men learn and espouse the gospel principle of total separation of church and state, leaving all men free while rendering to civil government the things due to civil government, to render also to God the things that are due to Him, without interference on the part of the state?

C. P. B.



Babylon Overthrown by the Medes and Persians

The State Incapable of Rightly Interpreting the Will of God

THAT the authority of civil government is not derived from individuals through a voluntary consent or agreement, like that expressed in the preamble of the Federal Constitution, is affirmed by the *Christian Statesman*, organ of the National Reform party. "This theory is impossible," says the *Statesman*, because "government exercises certain rights and sovereignties which do not belong to the individual, and which, therefore, could not have been contributed by him either voluntarily or involuntarily." "The authority exercised by government," it says further, "is an authority that belongs to God alone."

What these assertions mean in the mouth of a spokesman of this reform party, is that the civil government should enforce the will of God upon the people with whom it has to do. The

By
Leon A. Smith

Statesman and those for whom it speaks have no interest in a mere academic discussion of such questions; they have in mind a concrete form in which they hope to give expression to their beliefs. They would have the legislatures, State and national, express the will of God in legislation; they would have the courts interpret the will of God, and the executives of the government enforce it. This would then be, in their view, a truly Christian nation, run by Christian statesmen.

The founders of this Republic were men who believed in the God of the Bible, since they put into the Declaration of Independence the affirmation that the existence of a Creator is a self-evident truth. They doubtless believed the Bible declaration that "the powers that be are ordained of God," as do Christians today who dissent from the

views and program of the National Reformers. It is not necessary to discard the Bible in order to believe that civil governments derive their just powers from the consent of the governed. Indeed, an appeal to the Bible itself affords the clearest evidence that while civil government is ordained of God, the authority with which He has invested it does not apply in the domain of religion. The authority of civil government extends only so far as is necessary to serve the purpose for which civil government exists, which is that of protecting and preserving the rights of the people; and of all these rights, none is more essential or more sacred than that of the free exercise of the mind and the conscience which have been implanted in an individual by his Creator.

Through the prophet Jeremiah the God of heaven spoke these words:

"I have made the earth, the man and the beast that are upon the ground, by My great power and by My outstretched arm, and have given it unto whom it seemed meet unto Me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will

I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand." Jer. 27: 5-8.

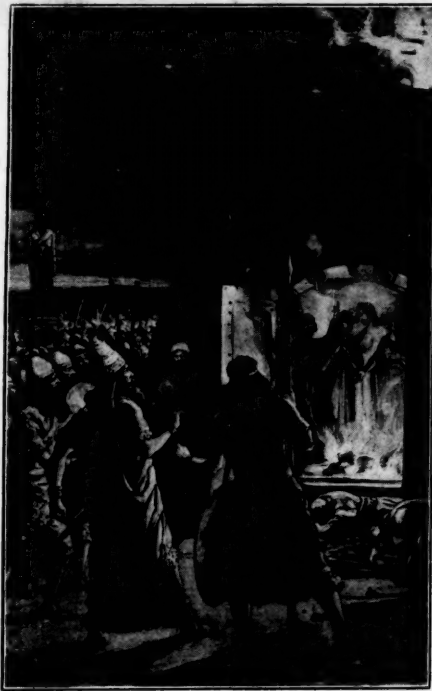
The kingdom of Babylon, according to this scripture, was a power ordained of God. Whatever may be true of other kingdoms and governments in this respect, it must be admitted that Babylon, under the leadership of Nebuchadnezzar, became established in power by the direct providence of God. Indeed, of no other kingdom that ever existed is it recorded that God required of all other nations obedience to it, under penalty of incurring His wrath. If ever,

then, a civil government was justified in exercising authority in the domain of religion, it was the government of Babylon, in the person of Nebuchadnezzar, in whom all its power and authority were centered, and who was specifically designated by the Lord as "My servant."

But when this same Nebuchadnezzar attempted to do this, what happened? Because three Hebrews at his court refused to bow down and worship a golden image which the king had set up,

he had them bound and cast into a fiery furnace, the heat of which was so intense that it killed the men who cast them in. And God, by one of the greatest miracles ever recorded, in that He

(Concluded on page 120)



The Three Hebrews in the Fiery Furnace

If America survives this present world of appalling calamities, it will be because she maintains the principles which have made her great, and does not permit religious meddlers to become dictators in questions of conscience. So long as a man respects the equal rights

of his neighbor, his own choice in religion is supreme. Indeed under no circumstances has the state any right to dictate any man's religion. To attempt such dictation is to usurp a divine prerogative. God alone has the right to judge the conscience.

Is the United States a Christian Nation?

EVERY Monday morning the New York *World* prints a sermon from some leading pastor in Greater New York. On July 2, that paper published a report of a sermon on the subject, "Is the United States a Christian Nation?" by the Rev. F. H. Lindemann, pastor of the Trinity Lutheran Church of Long Island City, N. Y. Reverend Lindemann voiced the principles and sentiment on this theme which we have so often advocated in this magazine.

We are indeed glad to see a minister of the Lutheran persuasion come out so clearly and strongly in favor of these great fundamental principles of true Americanism and real Christianity. Our many readers who are opposed to a legal Christianity and an ecclesiastical government will be delighted as they peruse the logical arguments of our Lutheran friend. Reverend Lindemann said:

"To gain a correct answer to the question, let me put it in a different form: Is our Government a Christian Government?"

"I do not mean, Are most of the officials personally professing Christians? but, Is our Government, as such, as an institution, a Christian one?"

"Are its laws and ministers, and are its officials in their official actions, governed by the tenets of Christian religion?"

"Has it the duty to further the Christian religion, and to force its principles on those who do not hold them? Is it to be in any way an agency for the furtherance of true religion?"

"The fanatic would answer, 'Yes,' but in the light of the national Constitution, the answer is obviously, 'No.'"

"No Religious Jurisdiction"

"We believe our Constitution is based on the only correct principle that the state, while an

institution of God, has no other function but the maintaining of law and order, the upholding of the principle of common right and justice, the preservation of peace and decency, the protection of life and property.

"It has no jurisdiction over the religious convictions of the individual, no right to impose any religious tenets upon his conscience. So far as the state is concerned, he may have no religion at all, or he may profess any religion as long as it does not conflict with the laws of the land and its principles are not subversive of the principles of the Government.

"The state as such knows no religion, and its functions are distinctly outside of the religious sphere. Every one may worship God according to his own convictions, or he may worship no God at all. The state grants no special concessions, no particular privileges. It imposes no hindrances or hardships on any one, no matter how peculiar his tenets.

"This condition is one of the cardinal blessings among the many that we in this country enjoy. It has made America a haven of refuge for the persecuted. Yet the principle of separation of church and state is not generally understood and appreciated. It has been denounced as utterly wrong and heretical, to be opposed when possible by force, and to be tolerated only under protest.

"Religious fanatics again and again protest at what they term the non-Christian character of our Government. They work themselves into a fervor of excitement because the name of God is not mentioned in our Constitution. And of late there is an organized movement on foot to put a recognition of Christ into it.

"But it is a fundamental principle of our country that no religious tests should be made in determining a man's qualifications for public office.

"Nation Statistically Christian"

"There is no doubt, if it is merely a question of statistics, that our nation might be termed a Christian nation. At the same time all indications are that the vast majority of our people are guided by other than the principles

that Jesus enjoined upon His followers. The news brought by our daily papers must have a decidedly depressing effect on those who vehemently claim ours is a Christian nation.

"Shall we labor to make it so?"

"No, and yes. No, if you refer to the abolition of the principle of separation of church and state. For the first time in history a country made a clean-cut division. It is an ideal condition and thoroughly Scriptural. We thank God for it, and stand ready to defend it.

"Yes, decidedly, if you refer to the Christianizing of the individual, the winning of the vast number of unconverted for Jesus.

"What a blessed nation if all people were sincere servants of the Nazarene, and applied His uplifting principles in their daily life!

"But this ideal can be approached only by the winning of the individual heart by the gospel, and never must the help or assistance of the state by the passage of laws be invoked."



Shall Darwinism Be Taught in Our Public Schools?

WE were surprised to see in the *Jewish Chronicle*, of Kansas City, April 14, an editorial which took William Jennings Bryan to task for his opposition to the teaching of Darwinism in our public schools. Upon what logical basis can the *Jewish Chronicle* take issue with Mr. Bryan on that score? Have not the Jews everywhere lifted their voices in protest against the reading of the New Testament in the public schools, on the basis that it was unjust to compel them to pay taxes to support the teaching of a religion to their children that was dangerous to their faith, and whose Founder they regarded as an impostor? Surely this has been and still is their attitude. Why, then, should the Jews ridicule Mr. Bryan and a host of other citizens, who object to having irreligion taught to their children, on the same basis that it is unjust to tax them to support the teaching of atheism to their children, something that is dangerous to their faith?

The *Jewish Chronicle* says: "The teaching of evolution in the public schools, and a full acceptance of this teaching, have no bearing upon the religious views of modern men."

We answer: If the origin of man has "no bearing upon the religious views of modern men," then the New Testament teaching of the origin of Jesus Christ as the Son of God and the true Messiah, should have no bearing upon the religious views of the modern Jew. Certainly the moral tone and dignified style of the New Testament are on a far higher level than anything which Darwin ever produced on the origin of man, and yet the Jews want this excellent Book debarred from the public schools, for fear it might influence, religiously, the minds of their children; but they cannot see how Darwin's book on the origin of the species, which contradicts both science and the Scriptures, can possibly affect the minds of children in any religious sense! It seems there should be a little more consistency in this matter.

Every person has a right to his opinions, and should have the freedom to express them. We would not, by statute, prohibit public lectures on Darwinism, infidelity, or atheism. As long as a person confines himself to the open forum, no one has a right to object. No one is compelled to listen to such teaching. Only those need attend who want to hear and imbibe the instruction, or reject it, as it comports with their judgment. But when it comes to the question of allowing Darwinism to be taught in the public schools, which are supported by the taxes of all classes, and by citizens of all beliefs, a different problem is presented. The Jew does not want the Christian to teach the Christian religion to his children, and the infidel does not want either the Jewish or the Christian religion taught to his children. Nor does the Christian want the infidel to teach his atheism and irreligion to his (the Christian's) children. So in order to be just and fair to all parties, those who support our public institutions have mutually agreed in our fundamental laws that neither religion nor irreligion shall be taught in schools supported by the state, which is the servant of all the people.

That for which Mr. Bryan and the *LIBERTY MAGAZINE* contend is the original arrangement entered into by our forefathers, to keep both religion and irreligion out of our politics. The public schools are supposed to teach only known facts, and to fit our children to be good citizens and to discharge civic functions. But Darwinism is not based on known facts. It is not science. Science is simply accumulated and established knowledge, but Darwinism is based on an unproved hypothesis. Darwin himself admitted that his proposition was simply a theory. But science is not a theory; it consists of established facts upon which no question can be raised. Science is able to demonstrate its facts, but the origin of things has never yet been demonstrated by man. Science can furnish us with facts relative to the processes of growth and reproduction, but science is as silent as the tomb on the origin of nature.

Here is where our modern evolutionists go astray. Science itself has demonstrated that since the original creation, all cell life comes from cell life, and that no cell has yet been produced independently of another cell. Science cannot tell us where matter and life had their origin, it can only describe the processes of nature.

The *Jewish Chronicle* says that Mr. Bryan is having a tilt with science, and that he knows nothing about science and very little about religion. Is it not, however, better not to know so much, than to know so many things that are not so?

As far back as man has any record of known facts, nobody has even seen a man turn into a monkey or a monkey into a man. The missing links are all missing between the different species in the animal kingdom. Science has not yet discovered a single veritable missing link.

As soon as science demonstrates its claims, then let our children have the facts. But until then let us keep this monkey business out of our public

schools. We have very properly shut the teaching of all religions out of our public schools, and with equal logic and consistency we urge that irreligion and atheism be likewise shut out, in fairness and justice to all concerned.

C. S. L.

Is Good Singing on Sunday a Crime? Can the Christian Church Survive Opposition?

(Continued from page 103)

in religion; it encourages unbelief instead of faith; it nettles the true believer, and drives the unbeliever farther from the portal of the church; it fosters formalism and destroys spirituality; it transforms an inspirational Christianity into a cold legalism, and changes the plan of salvation from choice and free grace to coercion and carnal works.

Dr. Ward's logic, that the nation is justified in legislating upon the question of religious obligations provided the nation and the church can forward their own ends thereby, is a most dangerous doctrine. Such doctrine would lead to the perpetuation of the worst tyrannies upon earth. It would pave the way for the enactment of every conceivable religious dogma and church ritual into civil law, provided thereby the interests of the established religion could become more solidly entrenched in the realm of law and the church, fortified in subduing all opposition to its arbitrary sway. To the adherents of a legal religion, such measures and proceedings would be considered in the interests of the welfare of Christianity,—that is, their brand of Christianity,—and in the interest of the state as long as the government supported such a program with legal exactions and punishments to force all dissenters into submission.

Dr. Ward said he was not opposed to community sings, but he considered them unrighteous when held "during the time of church services," as "they do take young people away from church, causing

laxity of morals which results in crime waves."

Dr. Ward does not want anything that is good in itself to enter into competition with his preaching on Sunday. He does not want people to be compelled by civil law to go to church, but he does demand a civil law that will close up tight every avenue to the public on Sunday while the church services are in progress, except the avenue which leads to the church door, so that the public by force of circumstances will be compelled to go to church if they go anywhere.

If Dr. Ward means that the young people of his own church prefer to go to the community sing on Sunday night rather than hear him preach, it resolves itself into a proper question of church discipline, but never of magisterial interference on the part of the civil government. If Dr. Ward means that the public will go to the community sing in preference to hearing him preach on Sunday nights, it resolves itself into a question of religious liberty, as it is no longer a proper question of church discipline nor of civil interference.

The public have a right to go where they want to go for entertainment on Sunday nights, without asking Dr. Ward's permission. While we as Christians are pained at heart over the indifference of nonconformists to religious obligations and customs, yet we have no right or divine sanction as Christians or as citizens to force the conscience of dissenters by civil law in any matters that relate to man's duties to God. We wish that all people might be inclined to recognize God's claims upon them relative to Sabbath observance, but we have absolutely no right to employ any other force than the power of persuasion to induce nonconformists to observe the Sabbath day or to refrain from doing things on the Sabbath day which are in themselves innocent on other days of the week.

When Dr. Ward urges that everything but churches be closed on Sunday nights by the enactment of a Federal law for

the District of Columbia, and says, "I am opposed to independent sings on Sunday nights, which properly belong to the churches," and announces that he is going "to push a Sunday observance law for the District through Congress" with the aid of a powerful religious organization, and that he is going to unsheathe his sword and fight all opposing forces to a finish, "cutting right and left, plunging uncompromising blows to the very hilt," and even suggests sending his opponents "into exile" in some barren land, he is certainly pursuing a course that is both un-American and anti-Christian. Such methods were never employed by Christ, and are in direct antagonism to all His teachings and principles.

Dr. Ward claims the defiant attitude of the Community Musical Association toward the request of the clergymen of Washington to stop the community sings on Sunday nights, is "a menace to the church," but we are of the opinion that Dr. Ward's defiant attitude toward the public which demands the community sing, and his threat to employ the civil government and Congress to whip all opposition to his scheme into forceful submission, is a far greater "menace" to the prosperity of the church than the community sing could possibly be. Any church that advocates the use of force in order to fill her church pews, and to compel people to conform to religious customs in which they have no faith, makes enemies much faster than she wins friends. Dr. Ward is embarking upon a stormy sea if he expects Congress to pass a law to stop community sings on Sunday nights. As well might he petition Congress to stop all "independent sings on Sunday," including the warbling brooks, the humming bees, and the bird songsters. Nothing must be allowed outside on Sundays "which properly belongs to the churches," says Dr. Ward.

If the churches want the state to pass a law to give the churches an exclusive monopoly of Sunday, forbidding all other activities under penalty, then the

moving pictures and theaters have a similar right to appear before Congress and ask for a law to give them the exclusive monopoly of the week days and nights, forbidding the churches to hold any meetings whatever on any other night of the week, because it is "show night," and it would be unfair for the churches to draw the young people away from the shows by entering into competition with the 'movies.' What is fair for one on Sunday night, would be fair for the others on a week night. Such juvenile bickerings are not only ridiculous, but highly incongruous in a land that boasts of its religious and civil freedom, and of a total separation of church and state. Let the church attend to its own business of preaching the gospel, and let the state manage its civil affairs, and both will prosper, and good will and peace will be the portion of all its citizens.

The State Incapable of Rightly Interpreting the Will of God

(Concluded from page 113)

preserved these loyal men unharmed in the midst of the fire, proclaimed the everlasting truth that the human mind has been created free, and in the exercise of its freedom to worship as reason and conscience may direct, is not to be subject to any human authority. This miracle testified also to the duty of all men to worship the God of the Hebrews and none other, who, however, left them at liberty either to serve Him or to bow down to the golden image, as they might think best.

So long as Christianity rests upon faith and not upon force, so long will any scheme to compel the conscience be contrary to the will of God and His plan of salvation for mankind revealed in the gospel. And so long as the God who preserved His three servants in the fiery furnace because they would not bow to the religious authority of the civil government of their day, lives and

reigns, so long will all attempts of the civil authority to coerce men into a recognition of God and the observance of His will, as defined by its legislatures and courts, be as futile as the like efforts were in the days of Nebuchadnezzar.

The Late President Harding

(Continued from page 101)

produced. He sprang from the same ancestry which gave our country a Washington, a Jefferson, and a Lincoln. He was one of us, and from our own level he rose to the highest office in the gift of his people. By temperament, training, and experience he was superbly fitted to steer the ship of state through troubled waters and amid dangerous rocks. If there was one title he desired to merit above another, it was to be known as "the apostle of peace and of understanding." For "understanding," said he, "brings peace always."

Warren G. Harding possessed the elements of successful leadership to a marked degree above his fellows, and his elevation to the chief magistracy of the greatest nation in the world, drove him closer to the people and to his God for sympathy and help in his arduous undertaking. Mr. Harding stood foursquare to every wind that blew, and no insidious influences from any quarter could ever induce him to depart from the cherished traditions of fundamental Americanism as propounded by Washington, Jefferson, Madison, and Hamilton. He made famous the slogans, "No entangling alliances with the Old World," and, "No one man is great enough to rule the United States." He believed firmly in the rule of the people, and political power and authority thrust upon him never warped his mind, impaired his vision, or lessened his simple contact with the plain people. He increased and grew in knowledge and wisdom as the heavy responsibilities and perplexing problems of life were laid upon his broad shoulders, and he car-

ried his burden cheerfully, and discharged his duty admirably. He was a friend and servant to all, and beloved by all. The common people heard him gladly because their problems were his problems, and they knew he would lift their heavy burdens and heal their afflictions if it were in his power to effect deliverance.

While we mourn the loss of our beloved President, and extend our heartfelt sympathies to his faithful wife, who was the inspiration and strength of his life and successful career, we are glad that such an able man as President Coolidge is his successor. Our prayers are that God will abundantly bless him, so he may "carry on," and make possible the supreme fulfilment of the great ideals and principles for which President Harding worked, lived, and sacrificed his life.

"The Constitution and Sunday Laws"

THE following editorial, under the above caption, in the Fairhope (Alabama) *Courier* of recent date, hits the nail squarely on the head relative to the Sunday bill then pending before the Alabama Legislature in extra session:

"Senator Bonner, of Wilcox County, who failed to secure the passage at the first session of the legislature, of a drastic Sunday law, is back again with another, in which he would prohibit Sunday 'movies' and baseball at which an admission is charged, along with other amusements and activities which are recognized as entirely proper on other days.

"How does such legislation comport with the Constitutional provision that 'no preference shall be given by law to any religious sect, society, denomination, or mode of worship;' and that 'the civil rights, privileges, and capacities of any citizen shall not be in any manner affected by his religious principles'?"

"There appears to be no dispute that the Jewish Sabbath, the observance of which was hedged about with so many restrictions, was the seventh day of the week instead of the first. The Jews, as well as a very considerable number of other citizens, still observe Saturday as their holy day. That is and should be their privilege.

"But should it not be equally their privilege to employ themselves on the first day of the

week according to their views regarding it, instead of, after observing one day according to their own belief, being compelled by law to observe another, because a majority of their fellow citizens believe it to be the sacred day? Is not such legislation giving a 'preference by law' to the religious sects which observe Sunday, as against those which observe Saturday? Are not the 'rights, privileges, and capacities' of one who believes that 'six days shalt thou labor and rest on the seventh day' affected by such legislation?"

"And how about those to whom all days are the same? What warrant is there in a government which declares inalienable the right of 'life, liberty, and the pursuit of happiness,' for laws which limit the right of any one to 'pursue happiness' on Sunday as every other day of the week, in such manner as he will, provided he does not thereby interfere with the equal rights of others?"

Hope That Freedom, and Not Intolerance, Will Prevail in Oregon

(Continued from page 106)

Under such reasoning, what would become of our Federal Constitution, which guarantees religious freedom to all men, without State interference? What would become of the Constitutional guaranties of a free press and free speech? If political institutions have to be sustained at the expense of religious freedom and the suppression of free speech, and cannot survive constructive criticism and friendly opposition, it is very evident that they rest upon a sandy foundation.

The decision of the Supreme Court of the United States has undoubtedly paved the way for the downfall of the Oregon statute, which aims at the destruction of all private and parochial schools of that State.

The Supreme Judiciary of the United States is the unchanging friend of the Constitution, and when religious hatred and political prejudice in certain localities runs rampant, and would deny its opponents their Constitutional liberties by the enactment of un-American and unjust laws, the Supreme Court comes to their rescue, and again restores to the

minorities their Constitutional liberties which had been taken from them in violation of their Constitutional rights. The enemies of the Constitution and of the rights of the people, are seeking to discredit the decisions of the Supreme Court, and to limit its powers and functions, because it refuses to yield to sentiments and local statutes which contravene the fundamental law of the land. Every lover of liberty and of the American *Magna Charta* recognizes in the Supreme Court of the United States an unfailing refuge to which he can flee for protection when unjustly attacked by his enemies.

* * *

God Needs No Avenger in Man

HON. ISAAC FRANKLIN RUSSELL, of the New York bar, writing in the *New York Law Journal* of July 16, makes the following true and significant statements:

"In democratic societies especially it is important to note the boundaries inevitably set to the field of effective legislation. Laws, so-called, unenforced and unenforceable, lose their juristic character when the sanction that chastises disobedience vanishes. In democracies, where under local self-government each county selects its prosecuting officers and summons its grand and petit jurors, it is futile to attempt the enforcement of criminal statutes which do not reflect the sound moral judgment of the community.

"And even in countries like Great Britain, where kingly rule lingers and oligarchic influence is paramount, the long list of crimes against God and religion and against trade and industry that Blackstone enumerates has shrunk to about two,—Sabbath breaking and usury. All sane legislators recognize that God needs no avenger in man: that the Sabbath, in a world where the sun never sets, is simply a question of fixing the zero of longitude; and that the rate of interest on a loan of money is determined by the law of supply and demand, while a borrower can escape the penalties of usury by getting himself incorporated as an artificial person.

"The moralizing influence of intellectual culture is generally overestimated. Physicians are notable offenders against the laws of health; knowing better than any others the deleterious results of overindulgence in alcohol and tobacco, they still drink and smoke as if there were no day of judgment.

"In like manner legislation is conceived as a remedy for social ills, and a panacea for poverty, vice, and crime; whereas, in very truth, our statutes are rather the product than the source and spring of public opinion. Man can never be made sober, virtuous, and home-loving by any act of the legislature."

We are glad to note that there are still some men who have a correct vision of things as they really are. The reformer who forsakes the gospel as a reforming influence, and substitutes civil enactments and law enforcement in the place of the gospel, goes to an empty cistern for water, and leans on a broken staff for support. The only hope of man's transformation is the grace of God and the vitalizing power of the gospel. Man can never save himself nor change his selfish nature by enacting laws of his own for his own benefit. As well might he try to lift himself from the earth by pulling at the top of his boot straps. The preachers used to preach the gospel to convert the sinner, but now many have turned to politics and are trying to reform men by law. Laws do not change men for the better, but often provoke their meanness. Laws would accomplish far more good if they only sought to punish man for his inhumanity to man, rather than to prescribe his religion for him.

* * *

Sincerity Not Proof Against Bigotry and Intolerance

THE *Ohio State Journal*, of Columbus, Ohio, in an editorial on "Moral Leadership," May 22, condemned the present methods of the "professional reformers," whose idea of leadership is to use compulsion in all matters of virtue and morality without drawing any line of distinction between political and spiritual affairs. The following editorial contains a great truth:

"Leadership and compulsion are much confused by men in positions of influence in state and church and neighborhood. The best type of moral leadership has no compulsion about it, except the compelling force of character, example, and superior wisdom. That sort of lead-

eraship does not satisfy what we call the reform temperament, though it may well be believed that it is the only sort which gets real and lasting results for the betterment of mankind. The reform temperament desires to make men good, or to seem good, by the application of restrictive force of one sort or another. It is satisfied with the form, regardless of the substance. . . . The individual must work out his own salvation; he cannot be forced or restricted and coddled into heaven.

"Another mistake the reformers make is in the assumption that they must be right, and in that assumption the worthy among them are perfectly, if absurdly, sincere. The one idea which they have embraced for the moment must be, they think, the panacea for the ills they would destroy. Every detail of the doctrine, and they go in strong for details, is absolute and inviolable truth and unquestionable right. But in fact, how myriad are the faces of truth! Truth and right as they relate to moral conviction or conduct, are what any sincere man believes to be true and right. One side of a controversial question seems true and right to one sincere man, the opposite side to another. So in one case one side is true and right, and in the other case the other. Sincerity, honesty with oneself, is the great virtue, the great hope of humanity, for it is at the bottom of all true individual character, and individual character, in the last analysis, is all we have to bank on in our relations one with another. But the reformers will never see it. They would beat all men, whether finally convinced or unconvinced and reluctant, into one pattern, and say, 'How beautiful it is!'"

Government by Consent of the Governed Is Denied by National Reform

THE REV. DR. W. I. WISHART, of Pittsburgh, Pa., in a lecture delivered to the National Reformers assembled at Wiconna Lake, Ind., on July 2, on the subject of "The Source of Civil Authority," positively denied that civil governments derived their powers justly from the consent of the governed, as our founding fathers asserted in the immortal Declaration of Independence. Dr. Wishart says that this fundamental American doctrine, when analyzed, "falls to pieces; that the source of government is not in the people; that all authority comes from God, and that the rulers have a double responsibility to God and

to the people," and therefore he draws the conclusion that the state is justified in the enactment of religious obligations into civil law.

The *Chicago Daily Tribune* took issue with Dr. Wishart in an editorial, which we are pleased to reproduce as follows:

"That has been said before. James I of England, his son and grandson, took the same view of the sanction and source of authority, while our forebears were evolving free institutions on this continent. It is interesting and significant to find this theory reappearing.

"Dr. Wishart is repudiating more than the Declaration. He is repudiating the Constitution, and though we have not the text of all the State constitutions, we are confident that he is in opposition to all of them. The Federal Constitution, for example, declares that 'we, the people of the United States, do ordain and establish this Constitution for the United States of America.' All the State constitutions, we believe, follow in effect the same formula, and as a matter of fact, there is no doctrine so essential or fundamental to our political system as that which derives the just powers of government from the consent of the governed. If that doctrine falls to pieces, our whole political fabric falls to pieces.

"But it does not fall to pieces. We have applied it practically, and it may be said to be realized as nearly as any theory can be realized in human affairs. Universal manhood suffrage has been broadened until the consent of the governed may now be expressed by every adult sane individual in possession of citizenship.

"All but the atheist believes that since our very existence is derived from the Creator, we and all that we create derives from the divine source. But that is a long way from conceding that, politically and actually upon this mundane plane, the powers of the government we have set up to control our political affairs are not derived from the consent of the governed. There are other theories of government. The divine right theory was supported by exactly the doctrine advanced by Dr. Wishart. The monarch derived his powers, not from the governed who were his 'subjects,' that is, subject to his will, but from God. Theocracy derives its powers, not from the people, but from God. But, Dr. Wishart notwithstanding, the Government of the United States derives its just powers from the consent of the people of the United States.

"Dr. Wishart's doctrine fuses church and state, and places religion above politics, not only in religious affairs, but in political. This is contrary to the principle of the American Constitution, which is a political document asserting political law and applying political powers. Charles Stuart lost his head a good

many years ago because he was imbued with the theory that his just powers were derived, not from the consent of the British people, but from divinity. The British people exercised their powers in repudiating the doctrine of divine right, and asserting the reality of their consent as the actual sanction of government.

"In the sphere of religious truth all government and all human phenomena may be said to derive from the divine will. But we, the American people, hold to the doctrine of free will and human responsibility. In the exercise of that free will, and the fulfilment of that responsibility, we have ordained and established the Government of the United States, whose just powers are derived in theory and in fact from our consent.

"Dr. Wishart's declaration is un-American and reactionary in the extreme. It belongs to sixteenth-century thought, not twentieth; to the Old World, not the New."

We agree with this editorial from the *Tribune*. Dr. Wishart may be sincere, but he certainly tears the very heart out of the Declaration of Independence, and extracts the very spirit of democracy from the Federal Constitution, and denounces the American Republic as an improper form of civil government.

Evidently Dr. Wishart means well, but he labors under a confusion of ideas. He seems to be unable to draw a clear line of separation between church and state, between man's exclusive obligations which he owes to God, and the duties that man owes to man in his proper relations with man. Government may be by the consent of the governed without casting any reflection upon divine authority and without contravening the divine plan of human government as the basis of its just powers.

When the founding fathers adopted the Declaration of Independence, and drafted the Federal Constitution, declaring that governments derived their just powers from the consent of the governed, and recognized in both of these American charters of fundamental law, the inalienable rights of man, the guaranties of civil and religious liberty, the free exercise of the individual conscience, and established the state on purely secular functions and foundations, without ecclesiastical sanctions or connections, they did not entertain any notion what-

ever that their conduct was in defiance of the authority of the Supreme Ruler of the universe, or that the Constitution was a pagan document because the name of God did not appear in it.

In fact, they entertained just the opposite idea when they separated church and state, and denied the divine right of kings to rule over the people in all things without their consent. The great patriots believed that they were instituting "a new order of things" in harmony with the divine plan of civil government, in conformity to the principles of the Author of the Christian religion, and for the greatest progress of undefiled and uncorrupted religion in America.

The proposition, as Dr. Wishart and as the National Reform Association put it, is in support of the age-old theory of the divine right of kings, which substitutes theocracy for democracy, and favors an absolute and unquestioned submission to the arbitrary power and authority of a religio-political autocracy supposedly under divine authority.

Our country is essentially religious statistically, but not legally or politically. The American ideals of civil government are strenuously opposed to sectarian interference in civil matters and to state interference in ecclesiastical affairs, or to state aid and state sanctions in support of religious dogmas and obligations. The great majority of the American people look with suspicion and alarm upon any movement which seeks to establish religion by civil law and whose aim is to repudiate and change the great fundamentals set forth in the Declaration of Independence and in the Federal Constitution, which declares that the Constitution of the United States of America is ordained and established by the people of the United States.

The principles of civil government and the ideals of true Americanism as conceived and laid down by the founders of the great American Republic, are our principles, and we are proud of our

country and of its fundamental principles. We believe that these great principles were divinely ordained, and that our government was founded upon the great platform principle laid down by Jesus Christ, who drew a sharp line of demarcation and separation between human and divine functions, when He said: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." L.

A Just Law Needs No Exemptions

BY W. F. MARTIN

WHEN those who strive to secure legislation compelling the observance of Sunday, offer to insert an exemption clause for those who observe another day, they wonder why this class still oppose such legislation. In fact, they seem to be amazed at times at such an attitude.

It has even been more than hinted that those who will not be so placated are stubborn. The suggestion has even been made that no further consideration should be given to people who are so manifestly intractable. The proponents of religious legislation sometimes forget that there are people who look at such legislation as wrong in principle, and who are jealous, not only for their own rights, but for the rights of others; who believe in, and will contend for, liberty for others as well as for themselves.

If a law is just, it needs no exemption. There is no exemption from a just law. No one who believes in the golden rule will consent to put upon others what he would not have put upon himself. So in Sunday legislation, the thing to do is to go to the root of the matter, and deny the right and propriety of such legislation.

If the right of such legislation is once admitted, then the right is conceded for the majority to rule, and to say that a certain day is the Sabbath and should be kept. It is easy to see, if this is granted, that the same majority can say

that another day shall not be kept. Then, if the majority changes, this majority may compel the observance of another day, and forbid the keeping of the day formerly enjoined. The keeping of the Sabbath is too sacred a matter to be made the football of majorities.

The same right to insert an exemption can withdraw it. An exemption clause to such a law has a tendency to make hypocrites. It is at most a species of toleration. It is not in the principles of liberty. Toleration is not an American word. It is a counterfeit of liberty. Even those who keep Sunday cannot afford to seek a law compelling them to do so. They would thus resign their freedom.

People often become convinced that they are wrong, and desire to change. The writer of these lines once kept Sunday as a day of rest and worship. He had a right to do so. No one could justly deny that right. He had a right not to keep it when he became convinced it was not a sacred day. He has a right now to keep the day he now thinks is sacred. No one can deny that. This is a matter between him and his God. Still, the right remains to change his mind. He cannot resign his freedom of worship. The conscience, educated by the Word of God, is the guide. Well has it been said:

"What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them."

A Newspaper Rebukes the Preachers

A MINISTER of Sacramento, Calif., took the Sacramento *Bee* to task for "broadcasting" the "nasty attacks" made by one Christian sect upon another Christian sect. Among other things the Sacramento *Bee* said in reply:

"The best reporters who ever lived were Matthew, Mark, Luke, and John. They were

news gatherers in a holy cause. But they did not confine their writings solely to the sacred and the good; they reported just as extensively the blasphemous and the evil.

"And they 'broadcast' everywhere the skepticism of the doubting Thomas, the faithlessness of the denying Peter, and the treachery of the selling Judas.

"It was the duty of the *Bee* to report these occurrences as it reported them. To have done otherwise would have been to have failed in its obligations to its readers. . . .

"It has stirred up a militant and an overwhelming sentiment in Sacramento that this city has had more than enough of religious quarrels; more than enough of followers of the meek and lowly One prostituting Christian pulpits to nasty attacks upon another Christian creed; more than enough of an un-Christian system that menaces the welfare, the public spirit, the good feeling of a community, when all the churches should be hand in hand as brothers, working alike for Christ and Sacramento. . . .

"All these religionists—Catholic priests, Protestant ministers, and Jewish rabbis—should know that whenever they wander from the word of Christ or the voice of Jehovah, to degrade their cloth with attacks upon those whose only offense is that they do not worship God exactly as their critics do, they are not only injuring greatly the community they profess to love, they are flying as well in the face alike of the public good and of public opinion."

Minister Disapproves of Lord's Day Alliance Blue Law Plan

THE Rev. Stanley V. Bergen, a Congregational minister, took the Lord's Day Alliance to task in a recent sermon, for urging the passage of more drastic Sunday laws. Among other things the Rev. Mr. Bergen said:

"The minister or church which spends its time in trying to have laws passed to make the people of the world keep Sunday holy, which only a regenerated Christian can do, is posing before the world the sign that his or the church's ministry is a rank failure in saving men, and must thus close everything in the world so that they will have to come to the church on Sunday. . . .

"If the Christian church was as persistent in trying to save men and women as they are in getting laws passed, . . . she would make the world a better place in which to live. The

unbelievers receive no merit for keeping Sunday laws; nor does the Christian, as his whole observance of Sunday must be through liberty and love.

"The speaker therefore cannot give his sanction nor support to the Lord's Day Alliance movement which expects soon to start a conference in this city for the enforcement of Sunday laws and the making of more laws. They have no Biblical support or sanction for their movement. Jesus nor Paul nor the early church Fathers were ever guilty of getting laws made to compel unbelievers to keep holy a day which has no hold upon any one but believers in Jesus Christ. God blesses the Christian minister, church, or Christian that keeps His Lord's day holy, but the world receives no such blessing."

Mr. Bergen might have added to the truth he uttered, that God never commanded anybody, Jew, Christian, or Gentile, to keep Sunday holy. The only day that God commanded anybody to observe and keep holy is the seventh day of the week, for God's law says, "The seventh day is the Sabbath of the Lord thy God: . . . wherefore the Lord blessed the Sabbath day, and hallowed it." It is a farce for any one to make any other day of the week the Sabbath, when the Scripture does not.

Sparks from Other Anvils

THERE never was a greater lesson taught than that of the golden rule.—*Warren G. Harding.*

THE ten commandments don't need to be rewritten half as much as they need to be reread.—*New York American.*

IF you cannot reason or persuade a man into the truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the judge of all.—*John Wesley.*

OUR defense is in the spirit which prizes liberty as the heritage of all men, in all lands everywhere. Destroy this spirit, and you have planted the seeds of despotism at your own doors.—*Abraham Lincoln.*

SOME of us need to be reminded that legislative permission is not necessary to read the Bible in the home.—*Dallas News*.

RELIGION is essentially distinct from government, and exempt from its cognizance; and a connection between them is injurious to both.—*James Madison*.

THERE is not a precept in the New Testament to compel, by civil law, any man who is not a Christian to pay regard to the Lord's day, more than to any other day.—*Alexander Campbell*.

LEAVE the matter of religion to the family altar, the church, and the private school, supported entirely by private contribution. Keep the church and state forever separate.—*U. S. Grant*.

EVERY man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience.—*George Washington*.

WHEN religion is good, it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, so that it has to appeal to the civil power for support, it is evidence to my mind that its cause is a bad one.—*Benjamin Franklin*.

ALMIGHTY God hath created the mind free; and all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion.—*Thomas Jefferson*.

As to getting the law of the land to touch our religion, we earnestly cry, "Hands off! leave us alone!" Your Sunday bills and all other forms of act-of-Parliament religion seem to me to be all wrong. Give me a fair field and no favor, and our faith has no cause to fear.—*Charles Spurgeon*.

News and Comment

Puritanism Revived

ACCORDING to the *Baltimore American* of July 8, "Automobiles are not permitted to operate in Ocean Grove, N. J., on Sunday. All avenues of approach to the seaside resort are regularly closed by gates every Saturday midnight, and are not opened until Sunday midnight. Cars which are caught in the town when the gates are closed, must be stopped at once, and are not allowed to be driven during the twenty-four-hour period. Pedestrians, however, are allowed to walk around."

This is a little improvement over the old Puritan rule in the olden times. They would not only prohibit all riding on Sunday, but people were not allowed to walk in their gardens, fields, or on the highway, unless it was on their way to the church or to the cemetery. The Methodists form the religio-political machine in Ocean Grove.



THE Pompton Valley Council of Churches, a branch of the Paterson (N. J.) Council of Churches, recently urged the enactment of stricter Sunday observance laws, and urged the deportation of all those who opposed their views upon this subject. The spirit of sending dissenters into exile is becoming a fad among some political preachers. The ecclesiastical legalists have as a rule been the principal instigators in the past of the vast multitude of dissenters who have been banished to some lonely Patmos or Siberian desert.



JUSTICE Ingram, of Richmond, Va., upholds the Virginia Bill of Rights, and upsets the Richmond Sunday blue laws to the acclaim of the public, in a decision he handed down July 26, in a case where a merchant was prosecuted for selling soft drinks and cigars on Sunday. In the past, merchants were fined for selling soft drinks and cigars on Sunday. The Justice ruled that this was

not a question of physical necessity, but of moral fitness. Justice Ingram says he will continue to dismiss all cases of Sunday prosecutions until the Supreme court reverses his ruling. Public sentiment is strongly behind Justice Ingram's decision.

THE mayor and the city commissioners of Jersey City, N. J., informed a delegation of local barbers that "no Sunday blue law rules will be enforced in Jersey City." "We believe in a liberal policy," said Mayor Frank Hague. It appears that Sunday laws are being nullified or enforced according to the interpretation of the civil officers, and in accord with their religious prejudices and predilections.

REV. DR. F. H. LINDEMANN, pastor of the Trinity Lutheran Church, Long Island City, says that "the custom of opening Congress with prayer should be abolished," that "at best these prayers are a travesty, and should be abolished," and that the custom is "in violation of our Constitution." Dr. Lindemann argued in his sermon of July 1, "that the United States Government was not a Christian Government."

This statement is in harmony with what George Washington and the United States Senate wrote into the treaty with Tripoli, Art. 11, which says expressly: "The Government of the United States of America is not in any sense founded on the Christian religion."

THE mayor of Ocean City, N. J., on July 1, invoked the Sunday law, putting the sale of candy on Sunday under the ban. The Board Walk Merchants' Association, an organization of two hundred merchants, retaliated by turning off all the lights on the board walk Sunday nights, leaving the boulevard in total darkness. The Merchants' Association declared that the mayor was "ruining the reputation of Ocean City," and causing tourists to shun the place.

The Ocean City Chamber of Commerce took a referendum vote of property owners whether candy should be sold on Sunday or not, and the vote was fifteen to one in favor of the sale of confections on Sunday. Some of the leading merchants and property owners have written the mayor that unless his Sunday-closing edict is rescinded, they will sell their properties and move away from the resort. Sunday laws always make for strife instead of peace and good will in a community, because of their religious aspect.

OFFICIALS of the Lord's Day Alliance and of the National Reform Association recently announced that "the next reform campaign in America would be to preserve against commercialization the American Christian Sunday." We have no objection to such a campaign if it confines its propaganda to education, exhortation, and persuasion in harmony with gospel methods, but if these religious organizations are going to make an appeal to the civil government for state aid, we are against their program, and will do all in our power through education to defeat the scheme of ritualistic legalism.

AN Anti-Blue Law League was recently organized with headquarters in Los Angeles, Calif., for the purpose of opposing "all laws abridging freedom of speech, press, assembly, education, art, religion, science, or civil liberty." It will issue a new quarterly magazine to be known as the *Libertarian and Anti-Blue-Law Magazine*.

THE Holy Synod of the Greek Orthodox Church promises the new Turkish rulers that their church will "quit politics," "abandon its political character, and become a purely religious organization." After suffering terrible reverses, the Greek Church has at last learned the lesson that it does not pay to accept state aid and affiliation.


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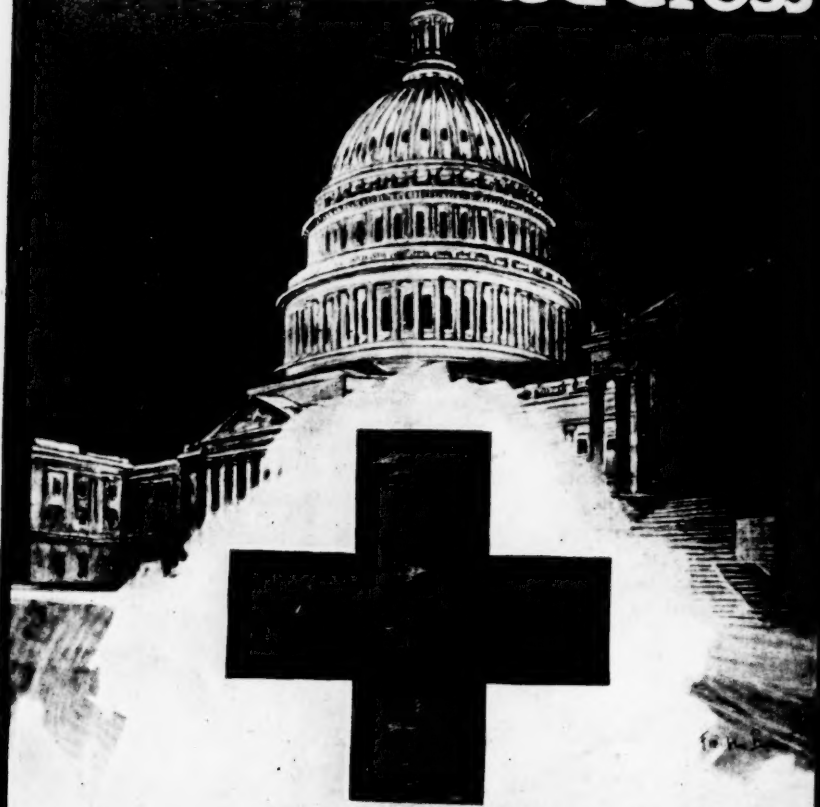
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KING JOHN GRANTS MAGNA CHARTA

UR front cover design depicts the popular conception of one of the most important historical events of any age, namely, the "signing" of the Great Charter,--- "the charter of English liberties, dated June 15, 1215, but actually sealed (not signed) and delivered June 19, 1215, by King John, at Runnymede, on the demand of the barons of England. This instrument, solemnly declaratory of the rights of the people, has for more than six centuries been regarded as the basis of English constitutional liberty. Among its more important provisions were exemption from arbitrary arrest; trial by a jury of one's peers; a provision that justice should be neither sold, denied, nor delayed; and the protection of life, liberty, and property from unlawful deprivation."

The ecclesiastic standing immediately behind the king was Stephen Langton, cardinal and archbishop of Canterbury. The Pope, Innocent III, declared the Great Charter void, and excommunicated the barons for compelling the king to grant it. Langton, refusing to enforce the Pope's decree against the barons, was suspended from the office of archbishop, and took up his residence in Rome, not returning to England until 1218, after the death of Innocent and John.

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